

# Light:

*A Journal of Psychical, Occult, and Mystical Research*

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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## NOTES BY THE WAY.

### THE POWER OF SILENCE.

If silence, as Carlyle said, is "the element in which great things fashion themselves together", if also, in Bacon's words, it is "the sleep that nourishes wisdom", then a great communal silence like that which is observed on each Armistice Day must bear rich, if invisible, fruit. To most of us it can never come without its tinge of sad memory, and the time will never be when it does not awaken reverence in all those who respect the heroic virtues—valour, self-devotion, fortitude, which are among the abiding things. But the mind that has had the vision of a Universe brimming with life, in which death has no place except as an incident—a mode of passage from a lower to a higher phase—such a mind will see beyond those limits. It will become not a mere looking-back but a looking-forward, for even in the little silences many beautiful things are wrought for the future, and in the Great Silence—brief as it is—there may well be the outworking of much that will give meaning to the poet's word: "Silence is the perfectest herald of joy."

### COINCIDENCE AND PROVIDENCE.

Some people dismiss all cases of what seem to be mysterious and providential happenings with the word "coincidence". Others affirm that there is no such thing as "coincidence" in the meaning of a chance happening. Doubtless in the large sense nothing happens by chance; everything is part of a chain of causes and effects. But, as we have often observed, there are chance coincidences. They are those coincidences which mean nothing and lead nowhere. Witness the queer things occasionally reported from the card-table or the golf-course—something occurs against which the chances are many millions to one, but they were sure to happen somewhere at some time or another. But then also we have the coincidence which seems to be the result of benevolent agencies behind the scenes. We have seen multitudes of such cases. Sometimes they occur as a result of some person in distress or acute perplexity obeying an impulse to visit some place where the required help is gained in a signally providential fashion,

although the visitor may have regarded his errand as quite hopeless. Yet it has happened that he has thereby met some person—one in a million, perhaps—who was best qualified to meet his need. We call these things "designed coincidences", although "special providences" is a common term.

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### THE LATE MR. MICHAEL TEMPLE.

Many readers of *LIGHT* will have made acquaintance with the name and work of Mr. Michael Temple, if only by reason of his articles in the *Referee*, which occasionally dealt with psychic subjects. He treated these with a certain reserve, which was natural in the circumstances, for the subject touches so many conflicting issues, but always with a note of sympathy and understanding. His sudden death "has left a great gap in journalism and snapped a thousand stems of friendship". We quote from an appreciation of Michael Temple by Mr. Hayter Preston in the *Referee*. Mr. Preston praises his rich humanity, his intellectual fearlessness and his "moral valiancy", and draws us a picture of a man of unusual mould, with many interests and a masterly understanding of the subjects on which he wrote. From Mr. Preston's appreciation we cull the following:

With Temple the living truth of life after death was not so much a matter of belief as absolute knowledge. Hard, clear, demonstrable knowledge. He was satisfied with nothing less; for his mental attitude on this matter was essentially pragmatic. I know next to nothing of his early life, but I imagine that he must have passed through many stern spiritual struggles before he arrived at the final serenity of soul which grew out of his unassailable assurance of personal survival after death.

Those amongst us who knew the man and his work will cordially endorse the very fine tribute paid to him in the article under notice.

### NOVEMBER 11th.

Silence profound, where lately all was din,  
The busy traffic and the tramp of feet  
Are hushed and still, while hearts with longing beat,  
To catch a word, a fleeting glimpse to win  
Of some lost love, some dear remembered kin,  
Whose earthly presence rendered life complete.  
Ah, surely, surely from their far retreat  
Some loving message now may filter in!

The winter greyness wears a brighter hue,  
A soft voice whispers to the listening ear:  
"There is no silence, love, 'twixt me and you;  
"Your heart has speech, your thoughts to me are clear.  
"And thus once more communion we renew,  
"For in this hour you know that I am here."

E. HALL-HAINS.



## SPIRITUALISM IN MODERN JAPAN.

By MR. W. ASANO.

(President, Japanese Society for Psychic Science.)

(Continued from page 519.)

In 1923 Japan underwent a great disaster in the Great Earthquake, but in spite of this heavy material blow the nation had its greatest blessing from the spiritual point of view in having thus the foundation for its future spiritual progress laid. At least I can say that it was given the opportunity by the society to introduce here its spiritual side to the psychic scientists and Spiritualists of the world.

Only a short time has been spent in Japan on systematic Spiritualistic study, and we cannot say as yet that all of its psychical phenomena are scientifically classified or studied; but, as far as I can see at present, there appears to be a great difference between the mediums of the West and East (including Japan and other oriental countries) with regard to their faculty and strength. While those of the West are willing to be put to the test and show various astounding results in laboratories, those of the Orient would not use their power but for moral or practical purposes. It is needless to say that scientific tests are most important, but at the same time the student should not try to put every medium into his own mould, as both extremities will certainly incur a great loss in the course of the study. I will now mention a few powerful mediums which Japan has at present, and of which it may interest you to know something.

MR. S. UCHIDA, a resident of Okazaki City, whose psychic faculty I have for two years been testing, possesses three kinds at present. The first is the phenomenon of Apports. Small pieces of metal or stone are gathered in his hand during a short trance. The second is the phenomenon of creating audible sounds in the air simply by moving hands. When he shakes his hand in trance there is produced in the air the sounds of an electric discharge. The third is trance speaking. He is an illiterate man and cannot write even his own name properly, but, in spite of his ignorance, often he gives lectures during trance on the illegible Buddhist scriptures, even quoting some long passages difficult to remember.

MRS. G. NAKANISHI is also a trance medium, whose faculty is specially adapted for practical purposes. She is capable of remaining in trance for several hours at a stretch, and during the interval can diagnose even internal diseases in a few minutes. She can easily speed to a distant place to investigate things and trace fugitives. In our numerous tests with her for the past few months she was remarkably successful.

PROF. R. NAKAO, now filling a chair in the Osaka Technical College, is an excellent clairvoyant, whose faculty was discovered several years ago. Of late, demonstrations are given by him every Sunday. He published a book on his experiences last year, calling it *Tosi to sono Jiturei* (Clairvoyance and its examples), illustrating clairvoyant phenomena from over 5,000 cases. It contains many interesting examples.

MR. M. ARAFUKA is a noted business man of Osaka. He is at present running a linen factory; not only is he a man of business but also of learning. About four years ago he found that he possessed the faculty of trance speech and also of automatic writing. His family and friends became doubtful of his sanity on account of the psychic phenomena produced by him, and he himself could not be confident of his own faculty for a considerable length of time. I came to know him in December, last year, and after repeated tests found in him excellent psychic power. His control announces himself by the name of *Michiominomikoto*, who was the assistant to the Emperor Jimmu, the first ruler enthroned in the Japanese Empire. Whosoever he may be, I marvel at his keen and profound know-

ledge of ancient Japanese history and the origin of Shintoism. I believe I am not exaggerating the fact if I say that through the explanations of this spirit, the oldest Japanese scripture came to show its true deep meanings which had not before been revealed. My deeper study of Mr. Arafuka is yet to come, but there is no room for doubt that he is one of the most promising mediums Japan has at present.

These mediums are not professional. They are all ardent students of psychic phenomena, and are willing to render services to others. There are in Japan, besides these psychics, numerous professional mediums who, like those in the West, are showing their psychic faculties in healing, etc. Their powers are varied, but in form can be roughly classified as Buddhist incantations and prayers, Shinto charms, trance-speech, *kiai* (spellbinding shout), *tinkon* (a Shinto practice of meditation), the Western hypnotic treatments, etc. Such psychics are thousands in number within Tokyo City only. Some of them possess quite strong power and could satisfy people often in showing good results against diseases incurable by modern medical treatment. All of them, however, cannot be admitted genuine, as very few of them have undergone scientific investigation and treatment. Our Society for Psychic Study is now endeavouring to make statistical experiments among these psychics, and I think it will be possible for us to submit a precise report on them within a few years.

Apart from these numerous mediumistic faculties, there are in Japan some peculiar psychic phenomena that cannot be overlooked. It is shown in the disciples of mysticisms of various kinds and occult sciences. Most of these men are leading the solitary life of a hermit amidst mountains, and shun society. It is, therefore, rather difficult to put them under strict scientific tests in the laboratory; but it does not mean that these psychics can be disregarded. It would mean a great loss to the development of Spiritualism, for the psychic phenomena produced by such people and also those occurring around them appear often too marvellous and significant to be passed over simply as absurd or mysterious.

Our study of such psychics may still be insufficient, but I am able now to introduce you to a few of them:

MR. SAIKINAN, born in Chosen (Corea), was once a Government official in that district, which post he resigned more than ten years ago to devote his whole life to spiritual work. From childhood, he had been an earnest student of occult doctrines and also of Chinese mysticism, and since freed of his professional yoke has shut himself up in Kongozan, a high mountain in Chosen, and given up the eating of cooked meals, taking daily only seven pieces of pine-bark biscuits. He had lived ten years in this way by June, last year, when he proceeded to try to live simply on air. He then climbed up Hakutozan, alone, an uninhabited high mountain situated in the boundary between Chosen and Manchuria, where he succeeded in observing his fast for one hundred days.

MR. S. T. is personally known to me as a friend. He is a graduate of an American college and now a member of Kobe Municipal Assembly. He has also been interested in the study of occult science and has come in contact with the *Sennin*; these are peculiar beings found only in the Eastern countries, and are considered to have attained immense longevity through their extensive spiritual training. These men do not show their forms except to those whom they select as their disciples. Mr. T. says that he meets from time to time eight *Sennins* in a secret place on a mountain, where he stays with them from three days to a

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week, and gets himself instructed and trained during the interval under the guidance of these men. As far as their appearance is concerned, these eight men are said to look like the people of ancient times in their old-fashioned robes, but when they walk their easy and swift gait suggests that they feel no weight of their body. They show no difficulties in climbing steep peaks or passing over precipitous cliffs.

Mr. H. TOGAWA is an illiterate old man, over sixty, living in the county of Isé. When he was nine years old he was made the disciple of *Tengu*, a mysterious being in the Astral Plane, who is considered to be spiritually inferior to a *Sennin*. From time to time this *Tengu* pays calls on him and takes him along to travel in different places. He says he can pass over several hundred miles in a very short time when he is with this non-human guide. He is often given by this strange being various common objects, books, scrolls, or offerings to shrines, such as rice-cakes, dried fishes, fruits, sweetmeats, etc. To Mr. Togawa, the *Tengu* looks simply as an old man of noble appearance, but nobody else is able to see the form of this supernatural being.

(Concluded.)

## BELL-RINGING PHENOMENA.

By WALDO MAAS.

With reference to the letters upon bell-ringing which have appeared in recent issues of *LIGHT*, the following may be of interest to your readers.

About 1894-5 we moved into a house just off Hornsey Lane, not very far from the Archway Bridge. Shortly after our removal my father had to go to Norway on business connected with Nansen's ship, *The Fram*, and was away for several months.

There were left in the house my mother, three sisters aged seven, eight, and ten; myself aged nine, a governess and two servants. Some weeks after my father's departure manifestations of bell-ringing started which lasted, as far as I can now remember, three or four months.

The kitchen was at the back of the house, and on the wall facing the garden were ten to a dozen bells in a row, suspended from a spiral spring. There was a similar bell in my mother's room, actuated from the room occupied by my sisters.

The first indication we had of there being anything unusual about the house was one Sunday evening. While my mother was at Church, we heard the sound of footsteps in various parts of the house. We knew the noise was not made by anyone in the house, so we became rather nervous and all gathered together, following the sounds round, and lighting the gas in each room. Always the sounds came from a different part of the house.

The bells started one evening soon after, just as we were going out. In the hall my mother asked me to fetch something from her bedroom. As I opened her door the bell rang. The simple explanation that someone in my sisters' room must have pulled the handle did not occur to me (and I do not know whether it was investigated at the time). To me it sounded uncanny, and I ran down the stairs two at a time!

As these manifestations took place some thirty-three years ago, when I was only nine years old, I cannot remember everything that occurred, but some incidents made such an impression upon me that they are as clear in my mind now as when they first took place.

My impression is that the phenomena developed gradually, only one or two bells ringing at first in

the evening and during the night, but I remember beyond all doubt that eventually the whole row of bells in the kitchen would ring together, not only during the night, but at all times of the day. In particular, I can well remember standing in the garden one morning, looking through the kitchen window and thinking to myself: "Here am I, standing in the bright sunshine, and there are the bells ringing like mad."

Often the whole family stood in the kitchen, with the servants, watching the bells. They would start shaking gently and gradually increase in violence until they were all clashing together.

As my father was away and we were all rather nervous, my mother asked a cousin of ours to come and stay with us. He was 20 or 21, and after hearing the bells (at first he laughed at our accounts and refused to believe them) he did everything possible to find out if they were rung by any human agency.

The house being a semi-detached one, it was thought that there might be some connection with our neighbours which might account for the ringing. When we called, they kindly allowed us to examine the rooms adjacent to the party wall, but without result. The old gentleman, to my great indignation, suggested to my mother that I had been playing tricks—which I considered a case of adding insult to injury! Naturally, our friends refused to believe that it could occur without any physical means whatever, and suggested all kinds of causes, from passing trains to rats. As we were a good distance from the railway and the house stood on a hill, the former was out of the question. With regard to the latter, with my cousin I examined the room, across which the wires ran, and we set traps for the rats, but without catching any. Finally, to make certain that it could not be the result of trickery, he cut a length of wire from each bell, so that it hung free. *It made not the slightest difference*; we could still stand all together and watch the bells start shaking in unison until they were clashing in a single peal, and then gradually cease.

At the top of the house there were two box-rooms, and in one of these a bell which had at some time been taken down was hung on a nail. One day I went up to get something, and when I unlocked the door the bell was shaking violently. It did not actually ring, but only gave a tinkle now and then as the clapper was swinging with it.

On other occasions my sisters and I have heard our names called from the top of the house. At first we thought it was our mother or governess calling us, and ran up to find no one there.

Continuing over a period of time, it gradually got on our nerves, and we became very "jumpy", so much so that one evening things seemed to reach a climax, and we had to go out, as we could stand it no longer. Our governess was so affected that during the walk she became semi-conscious, and I remember that we could not understand a word she was saying, nor make any sense of it. This new trouble so overshadowed the other that we returned as soon as we could.

After that my mother, who was a devout Roman Catholic, had a priest bless our house—or exorcise the evil spirits by "bell book and candle"—anyway, whichever it was, it made not the slightest difference, for the ringing continued as before.

An extraordinary point in connection with these phenomena is that, although my father returned before they ceased, the manifestations never took place while he was in the house. Shortly after his return they stopped, and never recurred again during the remainder of our stay, which was not long.

We never found any explanation for the occurrences. A curious fact is that, during the manifestations, my mother's sister was lying seriously ill in Switzerland, and their ceasing coincided with her passing over—but whether there was any connection between these two events is a matter I must leave your readers to decide.



## THE PROBLEM OF REINCARNATION.

(Summary of Address delivered by Mr. G. R. S. Mead, M.A., Editor of *The Quest*, to the London Spiritualist Alliance, on Thursday, October 25th, 1928.)

MR. MEAD, who said it was many years since he had spoken on the subject, began by referring to the two doctrines of Reincarnation and Pre-existence. These were often confused, but we could have the idea of pre-existence of the human soul without bringing in the subject of reincarnation. Reincarnation, of course, implied the return of the soul to earth conditions.

The lecturer then traced the origin of the idea, alluding also to metempsychosis and the transcorporation of souls, from human to animal bodies or vice versa, involving changes in the soul as well as in its bodily form.

The fundamental doctrine, Reincarnation itself, was not very ancient. In his researches he found that nothing was heard of it until about seven hundred years before the Christian Era. The West Indian books, the Hymns of the Vedas, did not mention it. It seemed to have come in with the growth of a mystical and philosophical view of life developed in the Upanishads. It was, of course, the staple doctrine of Buddhism, in which it was found with its twin principle Karma. Take out Reincarnation and Karma, and the whole scheme of things as taught by Buddha disappears. It was a rigid mechanical scheme of cause and effect; it taught that the Universe was ruled by inexorable Law from which there was no escape.

Having given in general outline a description of the idea of re-embodiment as it appeared in Buddhism and other Oriental religions, Mr. Mead referred to its appearance in Greek philosophy, first amongst the Pythagoreans and the followers of the mystical cult of Orpheus, subsequently with Plato, and later with the Alexandrian Hermetists and the school of Platonic thought represented by Plotinus, Porphyry, Iamblichus, Proclus, etc. The doctrine was held by so many great minds in the past that one could not throw it aside as mere barbarous superstition. It was one of the great doctrines in the religion and philosophy of the ancient world both East and West. The lecturer traced its course down the ages to the present day, as an idea deeply imbedded in the human mind, since it was known both amongst savage and civilised races. It was found amongst the Australian black fellows of modern times; it was one of the cardinal doctrines of the Druids. Confucians, Taoists and Zoroastrians did not hold it. It was a bit doubtful whether the doctrine of this metamorphosis of the soul among the Egyptians could be interpreted as reincarnation. It formed no part of Hebrew religion; nor was it taught by the early Fathers of the Christian Church, although Origen made some allusions to pre-existence, which by a too facile study had been construed as reincarnation. Origen was a Platonist as well as a Christian. But he was not a believer in reincarnation; in fact, he spoke in condemnation of the doctrine. Many of the Christian Gnostic schools, it is true, were taught it; but they were all condemned as heretical.

After an interesting survey of the subject as it appeared in ancient religious philosophies and mystical systems, Mr. Mead dealt with the modern aspects, by reference to the teachings of Allan Kardec and to the foundation of the Theosophical Society, which made reincarnation the main plank in its platform. Both amongst the Kardeckians, who comprised the majority amongst the Spiritualists of the Continent, and amongst the Theosophists, were people who claimed to have proved the truth of the doctrine by recollecting their previous incarnations. It was, however, well

known that in our communications with the world beyond no consistent teaching could be met with—some communicators denied the doctrine; others affirmed it as a fact; others neither denied nor affirmed but treated it as something not proven. Indeed, definite scientific proof was everywhere lacking; such proof was essential, if we were not content with the metaphysical and transcendental theories to which the majority of reincarnationists resorted. Most—perhaps all—of the stories illustrating reincarnation found in the ancient religions were clearly “confected”, fictional, intermingled with legend and folk-lore that would not bear investigation. The more modern instances, when examined, seemed all but doubtful. Other explanations seemed to cover them—e.g., super-session, strong psychic sympathy, which often seemed almost to merge separate individualities to the point of identity. As to the wider question whether our souls had pre-existed in other forms in states other than that of earth, we had no facts to go upon. We seemed to come to earth out of a large maelstrom of cosmic activity, and human personality was an incalculable thing. As to the future, we were beginning to learn a good deal about the soul, its passage out of the physical body and the conditions of its existence on the “other side”. In this direction we could deal with facts of experience; but when we sought to know what was our condition before we came into mortal life there was a great silence, unless one gave credence to those who claimed to be able to supply detailed information about everything. Those of us who were engaged in psychical research must co-operate with colleagues on the “other side” who may be capable of obtaining the psychical facts at first hand, patiently and without prejudice. If they can come to no conclusion by following this method of scientific inquiry, they will at any rate be able to tell us what those difficulties are and so help us to keep an open mind.

## A THOUGHT FOR ARMISTICE DAY.

The passage of time from 1914 until to-day is alive with many memories, and these will strike varying notes in the hearts of the peoples of the world.

Sir Henry Walford Davies has taught us that, in music, “one note will produce a rhythm, two—a harmony, three—a tune”.

In 1914 the one note that was struck by all the nations involved in the Great War was the note of *Single-minded Purpose*, and the civilised world rang to its rhythm.

A second note sounds in our ears to-day—the note of *International Understanding*. When, at rare moments, the peoples of the world have heard these two striking in unison, the Spirit of Harmony has been in our midst. In the Silence on Armistice Day we listen for the striking of that third note—*Pace*—which shall create the melody that all men yearn to hear.

The Musician whose hand touches the keys is known to us as Love, and in such an atmosphere alone can His music be heard. His listeners are in all quarters of the globe, and on both sides of the veil of Death; but in the Silence on Armistice Day there is no separation; for that brief space all men are drawn together by the compelling hands of Love.

L. MARGERY BAZETT.

OBITUARY.—“Victor Nadarov, late Russian Imperial Consul, a subscriber of *LIGHT*, and a Spiritualist of many years’ standing, passed over on the 5th September,” writes Mr. William C. Felshaw, of Hong Kong. Mr. Felshaw adds: “I should like to ask all my fellow-readers to send him a kind thought when perusing these lines.”



# LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

## "A SAFEGUARD FOR MEDIUMS."

Sir,—I think it is desirable that mediums should be protected by some sort of arrangement such as Mr. P. W. Bullock, in *LIGHT* of October 20th, suggests—namely, a form for signature by new sitters—but the clause: "my sole object . . . is to satisfy myself if possible as to the continuity of life after death" narrows the object too much. Various other legitimate objects have prompted me, and others, to have appointments with mediums. The desire to afford those who have passed on an opportunity to give a message, the desire to obtain comfort for some friend, the wish to test by personal experience the qualifications of mediums so as to be able to recommend them to inquirers, the wish to gain further experience and a better understanding of the methods of mediumship—these, and similar reasons, fully justify the use of mediumship by those who are already convinced of survival.—Yours, etc.,

H. A. DALLAS.

## "THE DANGERS OF OCCULT DABBLING."

Sir,—Miss Prentice's letter under the above heading in *LIGHT* of the 3rd inst. is likely, I am afraid, to convey a somewhat wrong impression to earnest inquirers into Spiritualism *who approach the subject in a religious spirit*. I maintain, after over forty years of wide experience in the ranks of Spiritualism, with its host of inquirers, that a *reverent* inquiry into psychic matters brings with it its own protection. Protection is needed in all things of life importance, and it is amply afforded and freely received and comprehended by the religious inquirer who, as an ordinary individual, possesses the usual requisite amount of common sense.

To those people—even although they may have a scientific leaning towards the subject—who enter upon their inquiries in a spirit of curiosity unequipped with any religious thought, dangerous pitfalls may be encountered. It was to such persons, I imagine, Sir Oliver Lodge was referring when he spoke of the dangers of investigation.

"Occult Dabbling" is one thing; calm, reverent, psychic investigation is another and totally different thing.—Yours, etc.,

LEIGH HUNT.

## WHERE DO THE DEAD LIVE?

Sir,—A question frequently asked is: "Where are the dead?" The answer is a question of evidence; but what is sufficient for one person is not always sufficient evidence for another. The question is usually asked from the space and time point of view; but space and time only apply to our ordinary life.

Man, considered as in himself he really is, must be regarded as a spiritual being living in a physical world and in a body suited to this world. All the qualities of his mind and heart are spiritual qualities, and are subject to space and time laws only to a limited extent while in connection with the physical body. These qualities, too, are enduring; they do not change and decay as the natural body does.

Love, with all its derivative affections, desires and wants, is the essence of a man's life; the understanding part of him with all its perceptive, thinking and reasoning faculties, is the directing power. Thus man while in this life is a dual being. There are, too, many other qualities that enter into the making of man; these likewise are of a spiritual nature, namely, justice, mercy, faithfulness, honesty, integrity, steadfastness, honour, and so on.

When the body is put into the grave all the members and organs are there still; not one is missing. This is quite in accordance with what the Apostle Paul says: "Flesh and blood cannot inherit the Kingdom of God." The body is helpless as it has been all along without the spirit. The question here that might be asked is: Then what is the use of the body? The answer is, for use in this world to prepare and form us for the life hereafter. Man is continually in the making while here on earth. He commences with the mere capacity, with the mere form into which God can breathe the breath of life.

The parallel between the life of the body and the life of the spirit is so definite that each has to obey similar laws in order to live, and the more perfectly these laws are obeyed, the more perfect the life. The soul, like the body, needs to be fed from day to day with food suited to it. Hence I submit that it is necessary for a satisfactory solution of the question respecting the fate of the dead to recognise the distinct difference between the spirit and the body; also that man is equally in the human form spiritually and naturally; further, I would say he is in the human form naturally because he is so spiritually.

That man is fully a man as to his spirit implies that he must be a participant *now* of the spiritual world, though unconsciously. He is most conscious of the things of this world because his physical eyes, ears, and feeling are adapted to them, but they are not adapted to see the things of the spiritual world, for the reason that we need spiritual eyes to see spiritual things.

The Bible presents numerous instances all through its pages evidencing that man is a man after death and lives in a world as real as this one, which amply satisfies my mind as to where the dead are. I am further confirmed in this point of view by what I find written in Swedenborg's works on the matter, because his teachings are quite in line with Divine Revelation.—Yours, etc.,

ALFRED BROWN.

## "THE ANIMAL SOUL."

Sir,—In her charming article on the Animal Soul Mrs. Metcalfe-Shaw says the ability of a child to learn the meaning of words "has never ceased to strike me with surprise, as something mysterious".

The process seems to me to begin almost at birth, a baby noticing the tones and gestures that denote food and pleasant things, and those that arouse fear. Vocal sounds are soon connected with each group, and so knowledge is acquired by the method of "hit and miss"—mostly miss. Unwise is the babe that tries to explain its own thoughts—to be abashed by gales of laughter.

As mere infants we were taught hymns—a pleasant occupation; so some of my early word-errors are stored at the back of my mind in pictorial form, entangled in the words of hymns.

Now the day is over, Night is drawing nigh,  
Shadows of the evening *Steel* across the sky.

This, of course, meant, to my infant mind, that a steel knife was floating about outside the window, and ought to be visible across the sky! A thunderstorm roused my hopes—the steel appeared to be gleaming then; but why was its colour yellow?

The same word, "steal", occurred in another hymn, but by that time I knew that stealing meant "taking sugar". So the line, "Then weary souls by thousands meekly stealing", brought up before me a procession of people endlessly passing the nursery table, taking lumps of sugar from our glass basin in a very gentle furtive way!

My warm-hearted elder sister was very tender over animals, so one hymn distressed her even to tears. "Can a woman's tender care cease toward the child she bare? Yes, she may forgetful be!" was giving the woman permission to treat the little "she-bear" badly!—Yours, etc.,

A. HORNGATE.



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## IN THE SILENCE.

There was a touch of genius in the original suggestion for a nationally-observed rite of Two Minutes' Silence. Whoever may have been the originator of the idea—its authorship is disputed—had a truly inspired thought. For there is a divine virtue in Silence, and its power is wider and deeper than is generally imagined. To the more casual-minded, silence may be welcomed as a contrast to the clangour and tumult of an agitated world: a brief period of repose, when the fatigued brain can gather strength, when the bruised heart can gain the healing touch of quietude, when the doubting mind can reach, if not decisions and certainties, at least a state—however temporary—of poise and peace.

To the mind that studies the interior value of things, Silence is not merely the cessation of sound, the absence of clamour, the negation of noise; that is to say, it is not a *negative* thing, but a *positive* one.

Those who have probed deeply into spiritual knowledge know that under the silence delicate forces of Nature are at work; what, precisely, those forces are and how they operate none of us can yet say definitely, but we have advanced sufficiently in knowledge to recognise their presence and their beneficent effect. The perception of these things is given to the poet and the mystic, but a time will come when the scientist will bring forward confirmation of their truth. Those who are neither poets, mystics, nor scientists may be prepared to accept tentatively the idea that silence is a positive condition, a gateway through which there can emerge draughts of energising power, or they may reject the notion entirely. Rejection, however, we may take as a sign of immaturity, a lack of spiritual awareness.

The Two Minutes' Silence is a great rite, even if to some it means nothing—a rite having no significance, beyond a formal tribute to the Mighty Dead who passed in the Great War. But to thousands who have become spiritually quickened it will mean far more than that. It will give to these the sense of a united consciousness which embraces alike all spirits incarnate and discarnate. They will gain more than a hint of the presence of the great multitude which from the Unseen World sends us the wordless message that the dead are not dead but alive.

## THE WORLD BEYOND.

A STUDY AND SOME CONCLUSIONS.

BY THE REV. GEO. VALE OWEN.

I have been reading *My Travels in the Spirit World*, by Caroline D. Larsen. This book has already formed the basis of a leader in LIGHT\* wherein the Editor gives us some penetrating thoughts about the condition of the newly-arrived in the Spirit World. And from these two sources I have drawn three conclusions—which might, perhaps, be called sign-posts on the road of psychic study. Readers will be able to cite examples from their own experience, in confirmation. I therefore, for the sake of brevity, confine myself to a few which I find in the book itself.

From the whole tenor of this little work it is evident that the authoress is a woman of simple mind, free from any "high-falutin'" ideas of her own importance. She relates her story simply and without any self-conscious trimming. She has the virtues of humility, kindness and the love of beauty.

She has the power of leaving her body consciously and of bringing back the remembrance of her travels in the spirit environment. Her first experience was in her own home. She rose from her body, which she saw lying on the bed. She had no fear at all. She wandered into the bathroom where, in a large mirror she, woman-like, had a good look at herself. But, instead of seeing a middle-aged person with grey hair, she beheld a young girl about eighteen years of age in whom she recognised herself, but much more beautiful. Her hair was brown, her eyes bright and her flesh like alabaster. The robe she wore was white and lustrous.

CONCLUSION 1: *The external aspect of the spirit-body is conditioned by the spiritual status of the individual.*

On other occasions she went about among those who had recently passed over and had not yet realised their new condition. She found them perplexed because they were not able to make their friends still in the flesh cognizant of their presence. They spoke to them and got no answer. They were in a state of illusion, only half-awake. They had apparently not studied psychic matters in their earth-life, nor were they much progressed spiritually. They were now slowly, some of them very slowly, stumbling towards some understanding of their condition. Others she met who had led good, useful lives and who were, like herself, quite at their ease and happy in their new-found freedom.

CONCLUSION 2: *The adjustment of the mental outlook is co-ordinate with psychic knowledge and spiritual development.*

The authoress observed that spirits who are earth-bound naturally gravitate to their old haunts or such scenes as, by the general atmosphere prevailing, lure them. One young actor she met was sitting in a night club. He was calling the waiter who took no notice of him, to his great annoyance and perplexity. Others were standing behind the chairs resting their elbows on the shoulders of the incarnate occupants. One woman spirit had perched herself on the top of the piano, as she had probably been in the habit of doing in her earth-life.

In contrast with this scene Mrs. Larsen tells us of her visits to the brighter realms. Here she found a land of light and beauty where spirits lived in an environment of happiness and love.

CONCLUSION 3: *The environment obtaining in respect of each individual is determined by a process of natural selection.*

\* Light, July 14th, 1928, p. 330.



SIDELIGHTS.

Under the heading, "Is it wise to dabble in Spiritualism?"—an echo of certain remarks uttered by the deputy coroner at Birtley in connection with the suicide of a young man who was alleged to "have been attending Spiritualistic meetings"—the *Daily Mail* of October 30th publishes a statement from Sir Oliver Lodge, who says, "I should not advise anyone to 'dabble' in any subject whatever. Unless a thing is taken up seriously it is best left alone. . . . The teachings of Spiritualism are dead against suicidal tendencies. Earth life is a very important part of existence, and it is a serious crime to curtail it."

Continuing, Sir Oliver says: "The effort to terminate existence is quite futile, and the misguided attempt thrusts the individual back and hampers his future development in the most serious manner. . . . Any real study of the subject would make this quite clear. There are people who are afflicted with suicidal tendencies; and, occasionally, no kind of religious belief, or even knowledge, is sufficient to stem that tendency. But to say that a study of Spiritualism in any way contributes to or induces such a tendency is false and misleading. . . . A rash act may be performed in spite of knowledge, but certainly not on account of it. Adequate knowledge, however, may be difficult to attain unless people are sane and well-balanced; and for the majority of people at present it is advisable to concentrate on keeping in health and doing their work here, with their powers conserved and their energy unimpaired."

Maurice Maeterlinck, the Belgian poet, has recently brought out a book, *The Life of Space*, from which, in the course of a notice in the *Evening Standard* of October 23rd, are quoted some strange dreams experienced by the author. Here is one. He saw, in a dream, a bottle of hydrogen peroxide standing on a small three-legged table in the corner of his dressing-room. Accidentally striking this table with his knee, he caused the bottle to fall and break, upon which the hydrogen peroxide flowed over the carpet, which began to smoke as though on fire. Three days later he actually did knock over a bottle—of sulphuric acid—from a three-legged table; the bottle broke, and the acid caused the rug, which was damp, on which it fell to smoke. Any suggestion of coincidence is discounted by the fact that two other dreams proved, by subsequent events, to have been prophetic.

Miss Nell St. John Montague, the well-known crystal-gazer, continuing her reminiscences in *The People*, tells in the issue of October 28th how Mrs. Douglas, mother of Captain Leslie Hamilton, who perished in an attempt to fly the Atlantic in 1927 in an aeroplane in which were two passengers, Princess Lowenstein-Wertheim and Colonel Minchin, called upon her to seek news of her missing son. Reluctantly, Miss Montague examined her crystal; she then described her vision: a helpless aeroplane, in the trough of the waves, on which lay a huddled figure across which a broken spar had crashed; a man in sea-soaked clothing crawled towards this figure and desperately tried to remove the spar—a last unselfish act of a great sportsman. Then the vision faded. Some months after Mrs. Douglas dined with Miss Montague, and disclosed that, a few evenings previously, she had attended a Spiritualist seance, giving an assumed name, and had received "a message describing her gallant son's death in mid-ocean. The description, she said, tallied in every detail with the vision I had seen months previously in my crystal."

Two "broadcast telepathy" results, obtained during the last twelve months, are quoted by *The Outline* of October 20th. In the course of the first experiment, which took place on November 23rd, 1927, soap-bubbles were blown, by means of two trumpet-shaped tubes of wood, the soapy solution being contained in a basin. A "percipient" in a Yorkshire town recorded the impression of "a coloured saucer with liquid in it and a man standing by with a pipe in right hand, held like a pen . . . he keeps turning his head to the right". This description was "fairly suggestive" of the attitude when blowing the bubbles; Mr. Soal, the bubble blower, "says that he certainly held the pipe . . . like a pen, and kept turning his head to the right to disengage the bubbles."

The second experiment took place in Mr. Soal's house at Prittlewell; there was exhibited a quaint mechanical toy representing a man playing a fiddle, and at the same time jerking his tongue in and out. A percipient in Paris got this impression: "Face with mobile grinning features, winking eyes, mouth open, putting out its tongue from moment to moment." The *Daily Chronicle* of October 29th quotes a member of the Society for Psychical Research as saying of the telepathic impressions which are being received from various quarters in Britain, Germany, Hungary and France: "Some of them have been extraordinarily accurate. We have had letters from people hundreds of miles away describing minutely the objects shown."

In the course of an article entitled "Spiritualism is Dangerous", in the *Sunday Sun* of October 28th, the Rev. Desmond Morse-Boycott says: "It is equally idle to say that all Spiritualism is a delusion; or an illusion. Anyone who studies the evidence of experts must be forced to one of two conclusions. Either it is possible to establish contact with the dead, or it isn't. All the evidence is in favour of the first conclusion." Mr. Morse-Boycott remarks that "Spiritualists are not fools. They are mostly sincere men and women." And he speaks appreciatively of one of the chapters in *The Scripts of Cleophas*, but he considers Spiritualism as a science to be risky and as a religion to be pernicious.

What is known as the "Spirit" Poem Case is receiving considerable attention in the Press. The dispute, which came before a Berlin judge recently, concerns the ownership of a poem, stated to have been received by psychic means and to have been written by the German poet Ludwig Uhland in 1820. Uhland died in 1862. A large number of experts have testified that the poem is undoubtedly in the poet's own handwriting. Says the *Daily Express* of October 30th: "The seance was held on January 19th, 1920, at the Berlin house of Dr. A. R. Meyer, the poet. . . . The woman medium, according to the witnesses, declared soon after being put in trance that Ludwig Uhland, the great German poet who lived from 1787 to 1862, and is famous in world literature as the Sir Walter Scott of Germany, wished to communicate through her with those present." After describing the face and figure of the dead poet with considerable detail, she announced that he was about to write a ballad which he had just composed, and rising from her chair with closed eyes she walked across the seance room to where an attaché-case was lying on a table. "Suddenly," says the reporter, "a quiver shook her frame, as though she had received an electric shock. 'Uhland has given me the paper,' " she said, and sank back in an exhausted condition. In her hand was found a paper on which was written in the poet's writing a ballad entitled, "Return", and signed "L. Uhland." Dr. Meyer claims the manuscript, and the medium declares that it belongs to her. The *Daily News* of October 31st describes Elsa Arnheim, the medium, as an intellectual young girl of good family.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY



## THE APPEAL OF SPIRITUALISM TO THE MODERN MIND.

BY L. M. BAZETT.

### PART I.

It is a very common tendency to regard Spiritualism as an alien growth which has encroached on our modern thought, drawing into itself the elements of superstition and credulity which lurk in the mental backwaters of every age. This is still, roughly, the popular conception, which is nevertheless forced to give way again and again before the actual facts of the case.

These facts seem to indicate that on the whole the Spiritualistic movement contains a very fair proportion of critically-minded persons who are seeking to investigate the truth of human survival of death in a spirit of honest inquiry and patient research.

It is commonly assumed that "the wish is father to the thought" in hastening conviction on this matter; but it is equally true to say that precisely because the wish is so great, and the question so vital, it may produce the contrary effect of delaying conviction until the critical faculties are fully satisfied.

It can no longer be doubted that the appeal which Spiritualism is making to the modern mind is a real and potent one; and the cause is largely traceable to certain definite factors in the scientific and religious thought of the centuries immediately preceding our own.

On the material plane, also, it is worth while to note at least two considerations which have made some contribution in the same direction.

The speeding-up of communication throughout the world has stimulated the imagination in some degree for the conception of at least the possibility of intercourse with a world which lies outside our immediate experience: whilst the broadening of our horizon to include distant lands and even distant planets enables us by inference to embrace the spirit-world itself within the bounds of our thought.

The growing strenuousness of modern life is accompanied by an increasing sensitiveness to pain, suffering, and death, constituting in itself a demand for some more satisfactory explanation of their place in the scheme of human life than has hitherto been presented. Spiritualism has definitely met this fundamental need of humanity, and therein lies one of the chief elements in its appeal to a generation which has borne the shock and strain of the World War.

From about the seventeenth century till comparatively recent times, both religious and scientific thought were characterised by a marked duality of conception, shown in the world of science, on the one hand, by a sharp division between mind and matter, and in the religious sphere by an equally definite differentiation between the natural and the supernatural. The inevitable result of such a conception was to stamp upon religion and science alike the heavy impress of materialism, from whose domination we are by slow degrees emerging.

Matter is now perceived to be not an unmeaning mass, but energy, ceaseless movement, at varying rates of vibration. This change is so fundamental and so far-reaching, that even yet our minds cannot fully adjust themselves to the new conception, or leave behind the materialistic point of view which has been habitual to us for so long. The rise of the new scientific outlook has literally created for the present age a new mentality, which lays stress—as Professor Whitehead has pointed out—upon the drama of the soul rather than the drama of the universe. We have come to see that Nature includes "not only the atoms of matter, but also life and mind, and possibly many other things of which we may be ignorant". (Sir O. Lodge.) The shifting of the popular scientific attitude has had its effect in the religious realm also, making, according to Whitehead, "a real impact upon

our spiritual forces": and as a consequence of this, his observation is that "the old orthodox assumptions have vanished".

One of the most important factors concerned is the scientific doctrine of Evolution, which "contemplates the world of life and matter as a scene of orderly and continuous development": or, in the words of Sir Oliver Lodge, as "gradual growth and development through long periods of time, as opposed to the sudden production of results in a moment".

In the realm of the spiritual, the old duality of natural and supernatural is seen to have vanished in the light of the truth of continuity: as Canon Wilson of Worcester writes, "To-day the evidence for continuity is everywhere overwhelming: a general sense of it is becoming universal."

In the realm alike of science and religion the universality of law has come to be recognised, the inexorable working of cause and effect, and the gradual development of all life according to an ordered sequence.

All these new developments of thought have been gradually filtering through into the popular mind, and have found acceptance in many quarters because they bring with them a new and intense sense of reality for which so many are craving.

The part which Spiritualism has played has been to bring forward certain evidence—the evidence for survival of bodily death—and to claim that the facts which it presents should be fairly examined, independently of religious or scientific bias.

From these facts has developed a philosophy which is in harmony with the trend of modern scientific thought, carrying the idea of ordered and continuous development into the realm of human life and progress.

The stream of man's life is seen to stretch before him as a continuous whole. Dualistic conceptions—whether of mind and matter, or the natural and supernatural—have been swept away, taking with them formidable stumbling-blocks which had hindered the progress of the human spirit.

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## THE SPIRITUALISTS' NATIONAL UNION, LTD.

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At the annual general meeting of the Spiritualists' National Union, Ltd., held at Barry on July 7th last, it was reported by the Treasurer that the financial position of the Union showed that there would be a deficiency of £400 at the end of the current year. This was due in part to various legal expenses in connection with Conveyances for Spiritualist churches. The S.N.U. therefore appeals for donations to make good this deficit. It urges that from every platform at every Spiritualist service for four weeks appeals to members and friends of the movement should be made for a donation of at least one shilling, the proceeds to be sent to the Union not later than December 1st this year. Mr. G. F. Berry, of Broadway Chambers, 162, London Road, Manchester, will gratefully acknowledge the proceeds of all such voluntary contributions.

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DR. E. H. WORTH of 2, Aldington Road, Streatham, S.W.16, writes suggesting the formation of a London Spiritualistic Board to act as a supervising and advisory body for the numerous Spiritualist organisations in the country. He points out that there are at present several hundreds of Spiritualistic places of worship in Great Britain, "some of them having as few as twenty members, others five or six hundred, and there are a great number of mediums, good, bad and indifferent who minister to them. . . . If a strong representative Board were elected in London, and if it could hold friendly relationship with the various churches, the benefit to the great and everlasting principles of Spiritualism would be enhanced. We could show our appreciation of Sir Arthur Conan Doyle by electing him the first president of the Board".



NOVEMBER 10, 1928

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## THE NEED OF OPTIMISM

BY HORACE LEAF, F.R.G.S.

I have met a fine fellow here in Utah. He came to my meeting in The First Congregational Church and gave me a little book which contained some of the thoughts which come to him, he believes, by inspiration. A Jew by birth, he is an internationalist by nature, and says the secret of this generous sentiment comes from looking for the best in others. If you look for anything else internationalism and brotherhood cannot be yours.

The reasoning is sound. Who wants to claim as a relative anyone who has nothing good to recommend him? Here is the way the "fine fellow" expresses it: "Only as we behold the good, true and beautiful in another can we feel the tie of brotherhood."

He came bustling behind the platform when my meeting was over, grasped me heartily by the hand and said: "This is the first time I have ever heard a Spiritualist lecture. I so approve of all you have said that I want to claim you as a relative. Anyone with broad, noble thoughts and feelings is worthwhile joining up with. But I make no false claim, I am just stating a real one. Since God is our father we must be brothers."

That's fine. I have accepted the acknowledgement and I and my fleeting Semitic friend are of one family.

His little book is full of fine ideas. Replete with good cheer and noble sentiment it has done me good to read it. Here is one: "The optimist says when it's raining—it's a fine rainy day." It will be a good thing if we can get more of this point of view in England. America is full of the idea, and ideas tend to work out in action. It is surprising how hopeful it makes these folk; not, I fear, in the highest way, but it is effectual nevertheless. Their opinion is that anyone can get what he wants if he only wills strongly enough for it. Very little is said about working for it; but that seems unnecessary. Once the idea takes root action follows, and that is doubtless one of the reasons why Americans work so hard and so willingly.

I verily believe I have seen more willing workers in the United States of America and Canada than in any other country. When you come to enquire into the cause of it you find it is because the individual believes that if he wants a thing hard enough *he can get it*. Most working men in U.S.A. have wanted motor-cars and they have got them. Some of the cars are anything but ideal ones, but the fellows who own them don't mind that. Their optimism has proved worth while and now they are propelled to work in automobiles with asthmatical tendencies, but that can be cured by more optimism.

Here is the evolution of one optimist that I met in Salt Lake City. He wanted a car and bought a second-hand Ford. This wasn't good enough for a real optimist; so he grew more optimistic and got an old Dodge. The effect of this improvement reinforced his confidence, and, growing still more optimistic, he purchased a second-hand Cadillac. He grew still further in optimism, and now he has a fine new Chevrolet. Nothing but optimism made the farmers of Calgary break the soil and turn the wilderness into the wonderful grain-producing country it now is. Hundreds were ruined in the early days. It was a case of the survival of the optimist—the persistent optimist. He kept on optimising and now he is among the most contented masters of the soil in the whole world.

Optimism may be lifted to the high plane set by my Semitic brother. This is needed badly everywhere. Standards are low. Everybody talks money here. A thing is valued as much for what it will bring in the market as for any other quality. I have been to see a wonderful picture in one of the United States' Cities. It is called "The Man of Sorrows", and is a veritable masterpiece. The person who 'phoned my friend telling her where the picture was to be seen said: "You ought to see it; it is marvellous, worth \$75,000!"

"Did it impress you much?"

"I haven't seen it; but it is very valuable."

Spiritualism can help to raise this tone. If people come to realise the existence of the next world they will not so constantly appraise its values in the terms of this. As far as I can see, it is more calculated to transform and transfigure life than anything else.

I had a big, poorly-dressed man stop me in the street this morning. He had been at my lecture on Materialisations last night. "I like the idea of your religion," he said in a fine cultured voice. "Just the sort of thing that can make this world better. Everyone seems living for the present, and you can't blame them; but if they could know of the results of those carefully-conducted scientific experiments I fail to see how their interest could not be aroused. Good luck to you, sir. Go on with the work and make people realise."

That is how we Spiritualists feel about it, but we must be as optimistic about our religion as the Americans are about their motor-cars and the Canadian farmers about their country's agricultural future.

## SUCCESSFUL ABSENT HEALING.

Mrs. R. D. Murray, writing from Algiers, says:

In Kenya Colony, in a remote part of the White Highlands, a baby girl was born of British parents. She thrived for two months and then developed a large swelling on the back of the head. The local doctor took a very serious view of the case. He said that in his opinion the brain was protruding through the back fontanel bones, but suggested that a Nairobi specialist should be consulted. This was done at once and the specialist confirmed the opinion of the local doctor. They agreed that nothing could be done; the case was hopeless—although the child might live for six months, or even a year, but in an unconscious condition.

The distracted parents then cabled to a relation in London, asking her to consult Mrs. Cannock, and also asking for the prayers of the Episcopal Churches. This was on a Friday. On Saturday Mrs. Cannock was consulted and her advice cabled back; on the following two Sundays the child was prayed for in church. On Monday the swelling discharged externally, leaving a slight depression where the skull was still open, and this depression remained for a week but completely disappeared during the following Sunday night, and the fontanel bones closed up in twenty-four hours. The doctors then saw the child and said it was a miracle.

The account given by Mrs. Cannock is as follows:

"I was consulted by cable through the child's aunt. I tried to get into contact but feared there was little hope. Then the child's grandfather (a doctor), now on the other side, gave me the impression that there was brain trouble. After a little while he and my own guide gave me a message to cable: 'Massage with brandy and olive oil down the spine from the nape of the neck'. I then tried absent treatment. I felt the child was lying face downwards on my knees, and for twenty minutes I was making mental passes down the spine. This I did three times a day, and sometimes in the night when I felt I was being awakened. . . . I continued the mental treatment for three weeks and then felt that the child was well, no further treatment being necessary. I find mental treatment of this sort most exhausting."

All this happened in January. The parents report that the child has continued to do well and they are everlastingly grateful to Mrs. Cannock.

SPIRITUALIST COMMUNITY SERVICES.—Referring to the report furnished to us of Miss Geraldine Cummins' address at Grotrian Hall, we are asked to state that Miss Cummins said that she had written half-a-million words of the Cleophas Script—not two million.



# RAYS AND REFLECTIONS.

"'True Ghost Stories' by Cherio." There seemed to be something gay and festive about this description at first, until one recognised that the name given as that of the author was a misprint for "Cheiro".

\* \* \* \* \*

A Scottish journal remarks that a certain writer "has been wielding a spirited pen against Spiritualism". This is scarcely a suitable activity for a "spirited" pen!

\* \* \* \* \*

Dr. Lang, Archbishop of York, in giving a farewell address at York before taking office as Archbishop of Canterbury, told a humorous story of an old verger at a church where special sermons had been preached year after year. The verger said: "Thank God after thirty years of them I am still a Christian!"

\* \* \* \* \*

"Take comfort! Life is only a beginning." Such was the heading to an article by Sir Oliver Lodge, in a recent issue of *The People*, and well epitomised the message of the great scientist. It should be a corrective to some of those hasty and premature judgments of life that are so abundant amongst the inexperienced—who, by the way, are not always young people. I recall an old philosopher who, having lived fully, thought deeply and observed narrowly, told me that the further he went the more he was convinced that the Universe was intelligently guided and advancing to the highest ends. His conclusion was that "There is nothing too good to be true".

\* \* \* \* \*

The discovery, reported in the Press, of a method of overcoming gravitation by the application of a new force, reminds a correspondent of a curious story told by an explorer in Egypt. The explorer was investigating one of the royal tombs and found reposing on the heavy lid of a sarcophagus a slip of metal. He lifted the lid with ease while the metal was on it, but later, when this was displaced, found that his strength was not equal to the task of raising the lid again. But until we have verified the truth of that story we can only treat the matter as one of curious coincidence, on the ground that the new discovery also involves the use of a slip of metal, by means of which the anti-gravitational force appears to act. Even if the Egyptian story were merely an effort of imagination, it showed a curious prescience.

\* \* \* \* \*

Here is a little Armistice Day story that a reader of *LIGHT* has just told me. It has a poignant significance, although I will refrain from adorning it with a moral pendant. My informant, the daughter of a well-known American judge, was one of a long, slowly-moving queue of wreath-laden women, who, upon the first Armistice anniversary, were waiting their turn to lay their floral offerings at the foot of the Cenotaph. In front of her were two women of such contrasted type as to attract my informant's attention; one was exquisitely dressed in rich and expensive mourning, and bore in her arms a costly wreath; the other, a woman of humbler circumstance, poorly clad, and wearing no mourning, carried a small bunch of flowers.

\* \* \* \* \*

After a tedious delay the queue moved along until the turn of these two mourners came, and they placed their tributes at the foot of the column, side by side. Then came the turn of my informant. As she bent over to place her own wreath she caught sight of the labels attached to the other two; the first, a huge mass of expensive flowers, bore a ticket with the words, "To my dead darling lost son." That on the tiny bunch of flowers merely carried two words, "Cyril—Cheero!"

D. G.

# ANTI-SPIRITUALIST TRICKERY.

The *New York Times* of the 22nd ult., prints a letter from Sir Arthur Conan Doyle in which he tells how a couple of years ago he received a letter from New Jersey town which aroused his compassion. It was from a lady who lamented the loss of her brother. She went on to tell how, after his death, she had received a psychic photograph of him engaged in his favourite hobby of grinding lenses. "She thanked God for the consolation this afforded her."

Sir Arthur, intent on verifying the case, wrote her asking for the name and address of the photographer and other details. His letter was unanswered. After some months he wrote again with the same result. Finally, by the help of friends, local inquiries were made, and in the end the young woman confessed that her letter had been suggested or dictated by a neighbour who had faked the photograph. Further inquiry into the identity of the unscrupulous neighbour resulted in the statement that he was a member of the editorial staff of the *Scientific American*. Sir Arthur points out that such proceedings were not scientific and certainly not American, and he expresses the hope that the other members of the staff of that paper knew nothing of this wicked trick. "Fraudulent photographs are equally horrible, whether done by a medium or an editor."

In a note to Sir Arthur's letter the *New York Times* says it was explained at the office of the *Scientific American*, when this letter was shown there, that the member of the editorial staff mentioned was now abroad.

If the accusation made is well-founded we can only characterise the action of the culprit as mean and contemptible.

Since writing the foregoing we are glad to learn from Sir Arthur that he has received an assurance from Mr. Munn, the proprietor and chief editor of the *Scientific American*, that the journal had no official hand in the affair.

# MR. GRAHAM MOFFATT.

Mr. Graham Moffatt, the well-known playwright, who is to make his first public appearance in connection with Spiritualism on Sunday, November 18th, at the St. Andrew's Halls, Glasgow, as chairman for Mr. Hannen Swaffer, is a native of Glasgow, his father having been an official teacher of Elocution in connection with the University.

Mr. Moffatt's interest in Spiritualism, we learn, was first awakened by the casual purchase at a railway bookstall of Mr. Dennis Bradley's *Towards the Stars*, since which time he has devoted a good deal of time and attention to the subject.

Not only is he to take the chair in Glasgow, but on the same evening he is to appear at the Synod Hall, Edinburgh, as chairman, with Mr. Swaffer as the principal speaker.

# NEW BOOKS RECEIVED.

- "GHOSTS SEEN AND HEARD." By Wilfred Rex Sowden (Stockwell. 2s. net).
- "THE WORKS OF GEBER." Englished by Richard Russell, 1678, a new edition by E. J. Holmyard, M.A., D.Litt. (J. M. Dent & Sons. 6s.)
- "TELEPATHY AND SPIRIT COMMUNICATION." By L. Margery Bazett. Foreword by Sir Frank R. Benson. (Rider & Co. 2s. 6d.)
- "THE CHAINS OF HIS SINS." By E. Ahmaz Stout. (Putnam. 7s. 6d.)
- "THE END OF THE MARRIAGE VOW." By J. H. Symons. (Hutchinson. 7s. 6d.)
- "THE ANGELIC HOSTS." By Geoffrey Hodson. (The Theosophical Publishing House, Ltd. 5s.)
- "THE ZODIAC AND THE SOUL." By C. E. O. Carter. (The Theosophical Publishing House, Ltd. 4s. 6d.)
- "THE PULSE OF DARKNESS." By Edward Noble. (Jarrolds. 7s. 6d.)
- "PSYCHICAL SCIENCE AND RELIGIOUS BELIEF." By J. Arthur Hill. (Rider. 5s.)



NOVEMBER 10, 1928

LIGHT

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## The British College of Psychic Science, Ltd.,

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### Autumn Syllabus on Application.

Trance Mediumship, Private Appointments ... MRS. GARRETT  
Clairvoyance and Trance Mediumship, Private Appts. MRS. VICKERS  
Trance Mediumship, Private Appointments ... MRS. MASON  
Trance Mediumship, Private Appointments ... MRS. ROUS  
Trance Mediumship, Private Appointments ... MISS FRANCIS  
Clairvoyance ... MRS. CAMPBELL and MISS FRANCES CAMPBELL  
Psychic Diagnosis and Treatment, Private ... MR. G. P. SHARPLIN  
Psychic Development, Private and Group ... MRS. KITCHEN

Tuesday, November 13th, 8 p.m. MRS. HEWAT MCKENZIE (Hon. Prin.)  
"Psychic Science: Its Facts and Implications."

### Afternoon Classes. Non-members 1s.

Thursday, November 15th, at 3 p.m. ... MR. G. P. SHARPLIN  
"Psychic Healing" (under control)  
Thursday, November 15th, at 5.30 p.m. ... MR. W. S. HENDRY  
"Soul Growth."

### Group Clairvoyance. (Limited to 10. Bookings must be made.)

Friday, November 9th, at 8 p.m. ... MRS. CANNOCK  
Tuesday, November 13th, at 4 p.m. ... MISS COLLYNS  
Friday, November 16th, at 8 p.m. ... MRS. TYLER

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VII, No. 3

October, 1928.

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## THE LONDON SPIRITUAL MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, November 11th, 11 a.m. ... NO SERVICE  
Sunday, November 11th, 6.30 p.m. ... MR. A. VOUT PETERS  
Monday, November 12th, 7.30 p.m. (Clairvoyance),  
MRS. MINNIE NORDICA  
Wednesday, November 14th, 7.30 p.m. (Lecture), MR. ROBERT KING

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Clairvoyance or Trance ... MRS. ROUS, MRS. CLEGG, MRS. LIVINGSTONE

Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN  
Tuesdays, 3 p.m., Class for Psychical Development—  
MRS. G. P. SHARPLIN

Wednesday, 3 p.m., Circle for Clairvoyance, Nov. 14th, MRS. ROUS  
Thursdays, 3 p.m., Circle for Development—  
MISS AIMEE EARLE and MRS. LIVINGSTONE

Thursdays, 6 p.m., Devotional Group, Absent Healing ... MISS STEAD  
When in Town, Miss Stead is always at the Library on Thursdays.

### PUBLIC MEETING

In CAXTON HALL, Victoria Street, S.W., THURSDAY, NOV. 15th, at  
8 o'clock, DR. LAMOND and MRS. ANNIE JOHNSON.

## WIMBLEDON SPIRITUALIST CHURCH,

136 HARTFIELD ROAD, WIMBLEDON.

No Admittance to Services after the opening hymns.

Sunday, November 11th, 10.30 ... MRS. A. F. HOLLOWAY  
Armistice Service.

Sunday, November 11th, 6.30 ... MR. ERNEST MEADS

Wednesday, November 14th, 7.30 ... MRS. E. A. CLEMENTS

Free Healing: Mondays, Tuesdays and Thursdays, 10 a.m. to 9 p.m.;  
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A SPECIAL ARMISTICE SERVICE will be held at THE TEMPLE OF  
LIGHT, 58, Southwark Bridge Road, S.E.1, on SUNDAY, NOVEMBER  
11th, at 10.45 a.m. Address by the STRANGER. Anthem by Choir:  
Solo, MISS MAY LEWIS. Orchestra.

## SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 11th, 11, open circle;  
2.45, Lyceum; 6.30, Mrs. S. D. Kent. November 14th, 8, Mrs. K.  
Fillmore.

Camberwell.—The Central Hall, High Street.—November 11th, 6.30,  
Miss White. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—November 11th, 7, Mrs. B. Petz, D.N.U.  
Thursday, 8.15, Mrs. A. Nutland.

Richmond Spiritualist Church, Ormond Road.—November 11th, 7.30,  
Mrs. Edey, address and clairvoyance. November 14th, 7.30, Mrs. G.  
Kent, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—November 11th, 3,  
Lyceum; 6.30, Miss Estelle Stead, address.

Fulham.—12, Lettice Street (near Parsons Green Station).—November  
11th, 11.30, circle; 3, Lyceum; 7, Rev. J. Welsh. Thursday, 8,  
Rev. G. Nash.

## Marylebone Spiritualist Association, Ltd.,

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### MEETINGS.

Monday, 12th, at 3, Psychometry ... MRS. S. D. KENT  
Tuesday, 13th, at 7.30, Clairvoyance ... MRS. CANNOCK  
Thursday, 15th, at 7.30, Clairvoyance ... MR. SPENCER

### GROUP SEANCES.

Monday, 12th ... MISS L. THOMAS  
Wednesday, 14th, at 3 ... MR. GLOVER BOTHAM  
Public Lecture at the Victoria Hall, Southampton Row, W.C.

### PRIVATE SITTINGS.

Saturday, November 28th, at 8 ... MR. STAVELEY BULFORD  
Experiments in Super-normal Photography.

Chairman, MR. ERNEST HUNT.

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### SEANCES FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.

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10.45 a.m.—Armistice Service at the Albert Hall.

6.30 p.m.—Speaker, Rev. G. Vale Owen.

Clairvoyante: Mrs. Johnson.

November 18th, 11 a.m., Rev. Drayton Thomas.

6.30 p.m., Mr. Dimsdale Stocker.

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tion to be made to the Hon. Sec., 63, Weymouth Street, W.1.  
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## Worthing Spiritualist Mission Church, Grafton Road.

Sunday, November 11th, 11 a.m., Ruth Darby. Thursday, November  
15th, Frances Levitt, 3 p.m., Members only; 6.30 for Public.

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## AUTUMN SESSION.

### FREE PUBLIC LECTURES.

TUESDAYS, at 8 p.m.

November 13th ... MR. STANLEY DE BRATH, M.I.C.E.  
"The Simple Solution: 5—Certitude: The Religion of the Spirit"

### GENERAL LECTURES.

ALTERNATE THURSDAYS, at 8 p.m.

November 22nd ... REV. S. STEWART STITT, M.A.  
on "Some Facts and the Philosophy of Spiritualism"

### DISCUSSION CLASSES.

WEDNESDAYS, at 5 p.m.

Series of Two ... MR. NOEL JAQUIN  
2—Nov. 14th: "Psychic Faculties and their Development"

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### AT HOME.

WEDNESDAYS, at 3.30 to 5 p.m., for the purpose of introduction amongst Spiritualists and friends.

Hostesses ... HOUSE COMMITTEE

## DEFENCE FUND.

The Council desire to tender their hearty thanks to the numerous friends who have made such a splendid response to the appeal made for the Spiritualists' Defence Fund.

Many of these generous donors are non-members and others are complete strangers some of whom live in far-off countries.

The total amount received to date is £731 3s. 10d. The cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Cantlon's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

All donations should be sent to the Honorary Treasurer,

Captain A. A. Carnell, 16, Queensberry Place, S.W.7, who will acknowledge.

Following is a list of donations received up to the present time:—

|  | £          | s.       | d.        |
|--|------------|----------|-----------|
| Amount previously acknowledged           | 717        | 6        | 10        |
| Jerome, A. J. S., Esq.                   | 1          | 1        | 0         |
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| <b>TOTAL</b>                             | <b>731</b> | <b>3</b> | <b>10</b> |

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